

## CHAPTER VII.

HISTORY.<sup>1</sup>

Ka'nara above the Sahyádris belongs to the Karnátak. From very early times it has almost always formed part of the territories of the great dynasties which have held Maisur, the Karnátak, and the Deccan. Banavási, about fifteen miles south-east of Sirsi, the most historic place in the district and one of the most historic places in Western India, is repeatedly mentioned in inscriptions from the second to the sixteenth century after Christ. Many of these inscriptions were collected and translated by Sir Walter Elliot between 1830 and 1840; in 1876 a large number of them were embodied in Mr. Rice's *History of Maisur*;<sup>2</sup> and in 1882 their information was exhausted by Mr. J. F. Fleet, of the Bombay Civil Service, in his *Dynasties of the Kánarese Districts of the Bombay Presidency*.<sup>3</sup> Neither Mr. Rice's nor Mr. Fleet's work includes the coast of Kánara, and except those recorded by Buchanan in 1800 few inscriptions from the coast districts have been published.

From an early period the Kánara coast has been debatable land. At one time it has been part of the Konkan or West India, at another time of Keral or South India. Some Hindu geographers make Gokarn, the famous place of pilgrimage on the coast about twenty-five miles south of Kárwár, the boundary between the Konkan or the Seven Konkans and Keral which stretches south either to Tinnevely or to Cape Comorin.<sup>4</sup> Others make the Seven Konkans part of Keral and take Keral as far north as Surat.<sup>5</sup> The Kánara coast seems to have been always governed by local chiefs. Times of order and prosperity, when the local chiefs were the under-lords of some strong inland government, seem to have been divided by longer periods of distress when control was withdrawn and the petty chiefs were left independent and at war. In spite of local

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<sup>1</sup> The early Hindu details are chiefly from Mr. J. F. Fleet's *Dynasties of the Kánarese Districts of the Bombay Presidency*; the materials for the Portuguese Section have been contributed by Dr. Gerson Da Cunha; and most of the remaining portions are from a history of Kánara prepared for the Gazetteer by Mr. J. Monteath, of the Bombay Civil Service.

<sup>2</sup> Mysore and Coorg, Three Vols., Bangalore, 1876.

<sup>3</sup> Written for the Bombay Gazetteer, Bombay, 1882.

<sup>4</sup> Wilks' *South of India*, I. 5; Wilson's *Mackenzie Collection*, New Edition, 56; *Madras Journal of Literature and Science*, 1878, 172. According to the Tulav or Kánarese records the seven Konkans are, beginning from the north, Kiráta, Viráta, Marátha, Konkana, Haiga, Tulav, and Keral. Wilson's *Mackenzie Collection*, New Edition, 58.

<sup>5</sup> Buchanan's *Mysore and Canara*, II. 348.

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contests and of changing over-lords, since early historical times, perhaps about the seventh century after Christ, the greater part of the present North Kánara coast has formed a distinct territorial division known as Haiga or Hayve, apparently the Land of Snakes, from *kábu* or *háí* the local Kánarese for a snake.

Few traditional references to Kánara have been traced. Like other parts of the west coast Hindu books ascribe the origin of Kánara to the great warrior Parashurám or Axe-Rám, the sixth incarnation of Vishnu. This great warrior defeated the Kshatriyas twenty-one times. When their power was utterly broken Parashurám was anxious to settle in the lands from which his enemies had been driven. But the Bráhmans would not allow their blood-stained champion to live with them. He retired to the Sahyádris and shooting an arrow from the crest of the range won from the sea the strip of rugged lowland that runs along the Western Coast. The books tell how he raised certain white shipwrecked corpses to be Bráhmans, and afterwards disgusted with their want of faith left them a prey to the wild hill-tribes.<sup>1</sup> According to an account quoted by Buchanan, the Bráhmans whom Parashurám settled in Haiga or North Kánara and in Tulav or South Kánara were Nágara and Máchi Bráhmans. They were defeated by low class chiefs, one a fisher or Moger, the other an impure Holayar or Wholliaru.<sup>2</sup> An account in the Mackenzie Collection of MSS., of doubtful truthfulness and perhaps not applicable to North Kánara, states that after the first Bráhmans were introduced, the country was divided into sixty-four districts and the government was vested in a certain number of Bráhmans chosen from each district. The Bráhmans lived as over-holders of the land and as officials. The defence of the country was entrusted to ten and a half of the sixty-four districts. The representative Bráhmans of the sixty-four districts chose four of their number as a council whose term of office lasted three years. Over the council was a fifth Bráhman president. In time this arrangement broke down and a ruler of the warrior caste took the place of the Bráhman council.<sup>3</sup> Another of the earliest traditions is that the Kánara coast was under Rávan, the king of the south, the famous rival of Rám. Rávan united the characters of Bráhman and Rákshas, and according to tradition founded five temples within the present limits of North Kánara.<sup>4</sup> Mr. Rice notices two references to the Kánara coast in the Hale Kannada version of the Jain Rámáyana

<sup>1</sup> The story of Parashurám is given in Buchanan's Mysore, II. 349; and in Elphinstone's History, 239-240. According to Tulav traditions when Parashurám recovered Tulav and Haiga from the sea he turned the coast fishermen into Bráhmans. When he left he told them if they were ever in trouble to call on him and he would come to their aid. After some time, to see if he would keep his word, the Bráhmans called on Parashurám. He came and finding that he had been needlessly troubled degraded them to be Shudras. Wilson's Mackenzie Collection, New Edition, 59.

<sup>2</sup> Buchanan's Mysore and Canara, III. 163.

<sup>3</sup> Wilson's Mackenzie Collection, New Edition, 56-57; Asiatic Researches, V. 3.

<sup>4</sup> Rávan's temples are, Mahábaleshvar at Gokarn, Mardeshvar near Honávar, Shámbeshvar on the south of Honávar lake, Dháreshvar about five miles south of Kumta, and Shiveshvar near Sadáshivgad; Buchanan, III. 138. This tradition is of little value as many Shaiv temples in Western India, even as far north as Somnáth-Pátan in South Káthiáwár, claim to be founded by Rávan. Pandit Bhagvánlál.

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(A.D. 942), that Rāvan's kingdom ended at Gokarn, and that in Rām's time Honurūha or Honāvar was the seat of an independent chief.<sup>1</sup> Mr. Rice also notices that, according to the Mahābhārat, Sahadev, the general of Yudhishtira, conquered Maisur of which Nil was king, subdued many hill chiefs in the Sahyādris, and descending to the coast, overran Konkan, Gāul, and Keral.<sup>2</sup> Two inscriptions are recorded, one by Buchanan and the other by Mr. Rice, which profess to be dated in Yudhishtira's era whose initial date is B.C. 3100. Buchanan's inscription, which he saw at the temple of Madhukeshvar at Banavāsi, professes to belong to Simhunna Bupa of Yudhishtira's family and to be dated 168 of Yudhishtira's era, that is B.C. 2935.<sup>3</sup> Mr. Rice's inscription is on a copper-plate found in the Shimoga or north-west division of Maisur close to Banavāsi. It professes to have been granted by Janamejaya and is dated in 89 of the Yudhishtira era, that is in B.C. 3012.<sup>4</sup> The origin of these two inscriptions, which are certainly forgeries, has not been explained. In upland Kānara Banavāsi in the south-east is one of the many places which claim to have been the residence of the Pāndav brothers in their twelve years' exile from Northern India.<sup>5</sup>

The earliest piece of history at present known to be recorded of the district is that about B.C. 240, shortly after the great council in the eighteenth year of the Maurya Emperor Ashoka (B.C. 242), the missionary or *thero* Rakshita was sent to spread the Buddhist religion in Vanivāsi or Banavāsi.<sup>6</sup> It was a merchant from Vaijayanti or Banavāsi who, about B.C. 100, built the great Kārle cave, about thirty five miles north-west of Poona and the Vaijayanti army is somewhat doubtfully mentioned in inscription 4 in Nāsik cave III. of about A.D. 10.<sup>7</sup> In the second century after Christ the Egyptian geographer Ptolemy (150) enters the city in his list of places under the forms Banaausi or Banauasi.<sup>8</sup> A Pāli inscription engraved on the edges of a large slate slab, ornamented with a five-hooded cobra, has been found in the court of the great temple at Banavāsi. From the form of the letters Pandit Bhagvānlāl Indrajī allots it to the second century after Christ, that is about the same time as or a little before Ptolemy. The ruler is named Hāritiputra Shātakarni of the Vinhukadadutu family, or perhaps of the Dutu family of the place called Vinhukada or Vishnukada.<sup>9</sup> His title Shātakarni

<sup>1</sup> Rice's Mysore, I. 183. The Jain Rāmāyana was composed in Hale Kannada by the poet Pampa in 941. Rice's Mysore, I. 178, 400.

<sup>2</sup> Rice's Mysore, I. 184.

<sup>3</sup> Buchanan's Mysore, III. 230.

<sup>4</sup> Rice's Mysore, II. 351. According to Wilson (Thomas' Prinsep, II. 237) Janamejaya belongs to B.C. 1300.

<sup>5</sup> Details are given under Banavāsi.

<sup>6</sup> Turnour's Mahavamsa, 71; Indian Antiquary, III. 273; Cunningham's Ancient Geography of India, 488; Rice's Mysore, I. 191.

<sup>7</sup> Separate Pamphlet, X. of Archaeological Survey of Western India, 28; Bombay Gazetteer, XVI. 559, 638.

<sup>8</sup> Bertius' Ptolemy, 205.

<sup>9</sup> The name Hāritiputra is understood to mean son of Hāriti, the name or the family name of the king's mother. Other rulers of the same family are similarly called Gautamiputra and Vāsishthiputra. The name Hāritiputra has the special interest of forming one of the titles both of the Kadambas who ruled in Banavāsi before A.D. 560 and of the Chalukyas by whom in A.D. 560 the Kadambas' power was overthrown. According to Mr. Fleet (Kānarese Dynasties, 5 note 2) its use, at least by the Chalukyas, does not establish a connection with the Shātakarnis as the name was known in North India as well as in the south.

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associates this king with the great dynasty of the Shátakarnis or Ándhrabhṛityas, who, a little before this time, seem to have held the whole breadth of India from Sopára on the Thána coast to Dharnikot near the mouth of the Godávāri. This is not considered certain, but the probability is increased by the fact that about 200 years before this a branch of the Shátakarnis was settled as far south as Kolhápur. The next reference that has been traced to Kánara is in the Greek Periplus of the Erythræan Sea, whose probable date is about A.D. 247. This mentions the island of Aigidioi, probably Anjidiv, and Kaineitai which has not been identified, and the coast town Naoura which is generally supposed to be Honávar.<sup>1</sup>

Early Kadambas,  
450-560.

After the Shátakarnis the next local dynasty of which record remains are the Kadambas of Banavási. The first Kadamba king is said to be Trinetra or Trilochana whose date is given at A.D. 168 in an inscription found by Buchanan at Belligávo in north-west Maisur, but this date is almost certainly wrong.<sup>2</sup> According to a legendary account given by Mr. Rice,<sup>3</sup> the former dynasty came to an end, and in order to choose a fresh sovereign an elephant was presented with a garland and asked to give it to the person who was most fitted to be king. The elephant presented it to Jayanti, Trilochana, or Trinetra, who was called Kadamba because when a babe he had been found under a *kadamba* tree, *Nauclea kadamba*, where he had been left by his parents Shiv and Párvati.<sup>4</sup> Buchanan has shown that the inscription which mentions Trinetra Kadamba, or one of the same date and found at the same place, is a forgery as it gives a list of twenty-one Kadamba and twenty-one Barbarika kings.<sup>5</sup> It is probably for this reason that Mr. Fleet does not mention it in his Kánarese Dynasties. According to Mr. Fleet, as far as present information goes, the Banavási Kadambas cannot be traced earlier than the middle, perhaps the beginning, of the fifth century.<sup>6</sup> Of these Kadambas, who were of Palásik or Halsi in Belgaum and of Vaijayanti or Banavási, ten copper-plate grants have been found, seven at Halsi in Belgaum and three at Devgiri in Dhárwár. They were Jains by religion and belonged to the Mánavya *gotra* or family. Their name Hárutiputra and their use of the three-seasoned or Buddhist year seem to connect them with the earlier Shátakarni dynasty. The family had four certain and two doubtful successions, and as their power was overthrown about the middle of the sixth century, the establishment of the dynasty dates from the

<sup>1</sup> McCrindle's Periplus, 129-130; Indian Antiquary, VIII. 145. Several writers have identified the Muziris of Pliny (A.D. 77), of Peutinger's Tables (A.D. 100), of Ptolemy (A.D. 150), and of the Periplus (A.D. 247), with Mirján, about twenty miles north of Honávar. Reasons are shown under Mirján why this identification must give way to Dr. Burnell's suggestion that Muziris was Kranganor on the Malabár coast whose old name was Muziri.

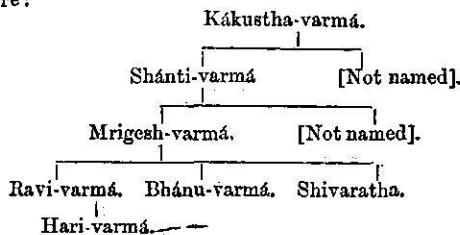
<sup>2</sup> Buchanan, III. 168; Wilson's Mackenzie Collection, New Edition, 60, 150; Rice, I. 470; II. 352. <sup>3</sup> Mysore, I. 193.

<sup>4</sup> Rice's Mysore, I. 194. The two later branches of the family, the Goa (983-1250) and the second Banavási Kádambas (1068-1203) tell the same story regarding their founder. <sup>5</sup> Buchanan's Mysore, III. 232.

<sup>6</sup> Mr. Rice (Mysore, II. 352) notices that in the beginning of the fifth century Madhao II., the Kongu chief of Talkad in Maisur, married the sister of the Kadamba king Krishna-varmá. According to Mr. Fleet (Kánarese Dynasties, 86) Krishna-varmá was the successor of Mayura-varmá, the founder of the Kádambas or later Kadambas, whose probable date is about A.D. 750.

middle, perhaps from near the beginning of the fifth century.<sup>1</sup> The Kadambas seem to have established their power by defeating Ganga or Pallav kings.<sup>2</sup> Mrigesha-varmá, about A.D. 500, is mentioned as defeating Ganga and Pallav kings, and his successor Ravi-varmá, probably about A.D. 520, is mentioned as overthrowing Chandadanda, the lord of Kánci or Conjeveram, who was of the Pallav dynasty. According to Mr. Fleet the Kadambas' power was at its highest about the close of the fifth century. Their principal capital was at Palásik now Halsi in Belgaum, and, besides Banavási, which their inscriptions also name Jayanti and Vaijayantipura, they had centres of power at Uchchashringi near Harihar in Maisur, and at Triparvata which has not been identified. According to Mr. Rice<sup>3</sup> the early Kadambas ruled over West Maisur, Tulav, and Haiga, that is the coast districts of Kánara. About the middle of the sixth century the Banavási Kadambas were overthrown by the Chalukyas. But their first overthrow did not destroy their power, as about fifty years later (610-634) the great Pulikeshi II. takes credit for conquering the Kadambas of Banavási. It is considered doubtful whether the Kadambas were of local or of northern origin. The story of the child found under the *kadamba* tree, which is also told of Mayura-varmá I. who revived the family about the eighth century, supports the view that they were of local or southern origin. Buchanan has recorded a tradition that Mayura-varmá was a Bedar of Telugu origin. It gives a special interest to the old Kadambas that according both to Colonel Wilks and Mr. Rice, the peculiar and interesting race of Coorgs or Kodagus, who hold the hilly country to the south-west of Maisur, are Kadambas who came into Coorg under a leader named Chandra-varmá.<sup>4</sup> The revival of the

<sup>1</sup> The Kadamba successions were:



The doubtful rulers are Krishna-varmá and Deva-varmá. They may have ruled either before Kákustha-varmá or after Hari-varmá. Fleet's *Kánarese Dynasties*, 9.

<sup>2</sup> The Gangas were an early and important family in Maisur. But their history is doubtful, as Mr. Fleet (*Kánarese Dynasties*, 11-12) has shown reasons for believing that several of the inscriptions regarding them are forgeries. The Pallav dynasty was one of the most important enemies against whom the Kadambas and afterwards the Chalukyas had to fight. About the middle of the sixth century they were probably driven out of Vátápi or Bádámi by Pulikeshi I. Early in the seventh century the Eastern Chalukyas forced them out of Vengi on the east coast between the Krishna and the Godávári. In the time of the Western Chalukya Pulikeshi II. (610-634) their capital was at Kánci or Conjeveram and they long continued a powerful dynasty. The Pallavs rank in the Puráns with the foreign races, the Haihayas, Sakas, and Yavanas. Mr. Fleet (*Dynasties*, 15) has shown reasons for believing that they were Arsacidan Parthians. <sup>3</sup> Mysore, I. 193.

<sup>4</sup> Rice's *Mysore*, III. 93. The last dynasty in Coorg (1600-1834) were not Coorgs but a younger branch of the Bednur, Ikeri, or Keladi family of north-west Maisur. Rice, III. 100.

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Early Kadambas,  
450-560.

Kadamba family under the slightly altered form Kádamba, under Mayura-varmá at Banavási in the eighth century and under Guhalla at Goa in the tenth century, and, in spite of occasional reverses, their continuance in power at Banavási until late in the thirteenth century (1277), make the Kadambas the bond of connection between the fragments of early Kánara history. Nor do the Kadambas disappear in the thirteenth century if the accounts are correct which give them the honour of supplying the founders of the first dynasty of Vijayanagar kings who continued in power from about 1335 to 1490.<sup>1</sup> They seem also to have spread south along the coast as Buchanan mentions Kadamba chiefs of Vadianagar in South Kánara.<sup>2</sup> The chiefs of Humcha in north-west Maisur, who are better known by their later title of chiefs of Karkala in South Kánara, who rose to power in the sixth century under the early Chalukyas, seem also to have belonged to the Kadamba family.<sup>3</sup> The memory of Kadamba rule in Kánara was still fresh at the introduction of British power in 1800. In 1806 an account of the Kánara forts prepared for Major Mackenzie stated that the province of Goa, the country near Sonda, and the sea coast were ruled by a Kadamba. This probably refers to the later or revived Kádambas, but whether to the Banavási or to the Goa branch is doubtful.

Early Chalukyas,  
560-760.

Kirtti-varmá I., the Chalukya king, who about 560 overthrew the power of the Banavási Kadambas, was third in descent from Jayasimh, who, as far as present information goes, was the founder of the Chalukya dynasty. Of Jayasimh and of his sons Buddha-varmá and Ranarága nothing but the names are known. The earliest member of the family of whom record remains is Vijaya-varmá, the son of Buddha-varmá, who in 472 made a grant of Pariyaya village near Jambusar in Central Gujarát. It was his cousin Polekeshi or Pulikeshi I., also called Ranavikrama, who, as far as is known, first invaded the south. The name Chalukya is derived by tradition from *chulka*, *chuluka*, or *chaluka*, a water-pot, from which their ancestor is said to have sprung. But Mr. Fleet has shown that this is a late story, for though *chulka* a water-pot may be the origin of the later forms of the name Chálukya in the Deccan and Chaulukya in Gujarát, it cannot be the origin of the early name which is written Chalkya, Chalikya, and Chalukya.<sup>4</sup> From the fact that their first known inscription belongs to Gujarát it has been supposed that the Chalukyas were a northern tribe who did not pass south till the time of Pulikeshi. They claim to belong to the Soma-vansh or lunar race, and mention a succession of fifty-nine kings, rulers of Ayodhya, and after them sixteen more who ruled over the region of the south. They seem to have had some connection with the Banavási Kadambas as like them they claim to belong to the Mánavya *gotra* and to be the sons of Hárítí. Their family-god or *kul-devata* was Vishnu and their crest was Vishnu's

<sup>1</sup> Rice's Mysore, I. 352; Wilson's Mackenzie Collection, I. civ.

<sup>2</sup> Mysore, III. 96.

<sup>3</sup> Rice's Mysore, III. 96-97.

<sup>4</sup> The name Cholke or Solke is a widespread surname among the Maráthás, Kunbis, and Kolis of the Bombay Deccan and Konkan. This Cholke seems to be the same as the early *Chalkya*. The name may perhaps be traced to *chelkya* or *selkya*, a word in use for a goat-herd from the Telugu-Maráthi word *shel* a he-goat.



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boar. At the same time they patronised both Jains and Shaivs, and at least on one occasion, in 1095, made grants to Buddhists.<sup>1</sup> The later kings devoted themselves almost entirely to the *ling* form of Shaiv worship. Pulikeshi I. defeated the Pallavs and about 550 established his head-quarters at Vátápi or Bádámi in south Kaládgi. His son Kirtti-varmá I., whose reign ended in 567, spread Chalukya power to the south and west, defeating and subduing the Nalas, Mauryas, and Kadambas; a grant of his is recorded at A'dur, eight miles east of Hángal, and the Chalukyas are said to have held Nágarakhanda which was afterwards part of the Banavási Twelve-thousand. Kirtti-varmá's brother and successor Mangalish (567-610) maintained his power in the neighbourhood of Banavási and overcame the Mátangas apparently early hill-tribes, taking Revatidvipa, Goa, and part of the Konkan; but whether as far south as the present limits of Kánara does not appear.<sup>2</sup> On the death of Mangalish in 610 the Chalukya dominions were divided into an eastern kingdom whose head-quarters were at Vengi in the delta of the Krishna and Godáviri, and a western kingdom whose head-quarters are believed to have been at Vátápi or Bádámi. The western kingdom fell to Pulikeshi II. also called Satyáshraya I., a great ruler who is mentioned as conquering the Ráshttrakutas, the Kadambas of Vanavási, the Gangas, the Alupas, the Konkan Mauryas, the Látas, the Málavas, the Gurjaras, the three countries known as Maháráshtra including 99,000 villages, the Kosalas, the Kalingas, the Pallavas of Kánchi, the Cholas, the Keralas, and the Pándyas. He carried his arms still further conquering the great Harsha or Harshavardhana, also called Shiláditya, of Kányakubja or Kanauj. A special interest attaches to Pulikeshi as an Arabic chronicle relates that in 625 Khosru II. of Persia sent an embassy to him which is believed to form the subject of painting 17 in Ajanta cave I.

About 640 Pulikeshi's capital is described by the Chinese pilgrim Hiwen Thsang, as the capital of the kingdom of Moholacha or Maháráshtra. This has been identified by Dr. Burgess with Bádámi, an identification which has special interest in connection with Kánara history, because, to have attracted the notice of the Persian king, Pulikeshi must have had control of the western coast; and if his capital was as far south as Bádámi, the coast of Kánara was probably in his power and its ports centres of foreign trade. About 650 on the death of Pulikeshi the power of the Chalukyas was for a time overthrown. According to one account they were driven across the Sahyádris, by a combination of the Pallava, Chola, Pándya, and Kerala kings. Within about twenty years (670) Pulikeshi's son Vikramáditya I. restored the power of the Chalukyas, defeating the Pallavas, Cholas, Pándyas, Keralas, and Kalabhras. Vikramáditya was succeeded by his son Vinayáditya (680-696), a great ruler who is described as arresting the power of the Pallavas of Kánchi, causing

<sup>1</sup> Fleet's Kánarese Dynasties, 49.

<sup>2</sup> Among traditional or doubtful references to the rule of the early tribes, Buchanan (Mysore, III.-163) gives the tradition that the Bráhmans with whom Mayura-varmá Kadamba (about 700) colonised Kánara were driven out by Nanda, a Wholliaru. There is still a general tradition in Kánara that in early times the country was ruled by Holayar chiefs.

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the rulers of Kavera, Párasika, and Simhala or Ceylon to pay tribute, and enslaving the Pallavas, Kalabhras, Haihayas, Vilas, Malavas, Cholas, and Pándyas. A tablet at Balagámve, twenty miles south-east of Banavási, mentions, apparently as Vinayáditya's vassal, Pogilli, the king of the Sendrakas, a family which is also mentioned in an inscription of the Kadamba king Hari-varmá (560). Vinayaditya's capital was probably at Vátápi or Bádámi. In 696 Vinayáditya was succeeded by his son Vijayáditya (696-733), a peaceful and strong ruler who maintained the power of his family. His successor in 733 was his eldest son Vikramáditya II. (733-747); also a powerful ruler who overcame the Pallavas, Pándyas, Cholas, Keralas, Kalabhras, and others, and set his victory-pillar on the southern shores. In 747 Vikramáditya was succeeded by his son Kirtti-varmá II. (747-760), who about the year 760 was overthrown by the Ráshtrakuta king Dantidurga. Kirtti-varmá's only inscription is the grant of a village in the neighbourhood of Banavási. During the overlordship of the early Chalukyas no reference has been traced to the Kánara lowlands except that in 560, on the overthrow of the Banavási Kadambas, all the sea districts of Kánara are said to have been held as feudatories of the Chalukyas by the chiefs of Humcha in North-West Maisur, afterwards of Karkala in South Kánara.<sup>1</sup>

Second Kádambas,  
750-1050.

From the family-tree of Kirtti-varmá II. also called Kirttideva I., who governed at Banavási in 1068 as a feudatory of the western Chalukya king Someshvar I., it seems that about the middle of the eighth century, probably during the disturbances which accompanied the establishment of Ráshtrakuta rule, Mayur-varmá founded a new dynasty of Kádambas. According to Mr. Fleet the slightly altered form of the name, Kádamba instead of Kadamba, shows that the new dynasty were not direct descendants of the original family. Mayur-varmá's date is disputed. Calculating back from Kirttideva I. in 1068 and allowing an average length of twenty-two years, which is the average of the six rulers whose dates are known, fifteen successions would place Mayur-varmá about the middle of the eighth century. According to the Kargudari inscription in Hángal in Dhárwár, Mayur-varmá was preceded by a line of seventy-seven ancestors of whom nothing is known.<sup>2</sup> The story of Mayur-varmá, who is also called Mulkanna Kádamba, that he was the son of the god Shiv and the Earth, is the same as the story of Trinetra, the founder of the first or Kadamba dynasty, and of Jayanta or Trilochana Kádamba, who founded the Goa dynasty about A.D. 978. All are said to have been formed from the earth at the foot of a Kadamba tree where a drop of sweat fell from the brow of Shiv.<sup>3</sup>

<sup>1</sup> Rice's Mysore, III. 96, 97. These chiefs seem to have been of the Kadamba tribe.

<sup>2</sup> Buchanan (Mysore and Canara, III. 168) records an inscription found at Gokarn of a Kádamba Emperor or Chakravarti, an ancestor of Mayur-varmá. The date is 120 of the Kaliyug or B.C. 2980, which must be either a mistake or a forgery.

<sup>3</sup> Fleet's Kánarese Dynasties, 84, 89; Wilson's Mackenzie Collection, New Edition, 59.

The successions of the Goa Kádambas are Guhalla, Shasthadev I. or Chatta, Chattala, and Chattyá (1007), Jayakeshi I. (1052), Vijayáditya I., Jayakeshi II. (1125), Permádi or Shiychitta (1147-1175), Vijayáditya II. or Vishnuchitta (1147-1171), Tribhuvanmalla, and Shasthadev II. (1246-1250). Kánarese Dynasties, 90.



It is doubtful whether the two Banavási and the Goa families of Kadambas or Kádambas were of local origin or were northerners. The legend favours the view that they belonged to one of the Karnátak tribes and suggests that Kadamba may be a Brahmanised form of Kurambar, the widespread and warlike tribe of Kánarese shepherds.<sup>1</sup> According to another tradition Mayur-varmá I. came from Ahikshetra which has been identified with Ahichchhatra or Rámnagar in Rohilkand in the North-West Provinces.<sup>2</sup> But, as has been suggested (Vol. XV. Part I. p. 117), Ahikshetra or Snake-land may be a Sanskrit rendering of Haviga or Haiga, that is North Kánara, for Haiga in Kánarese means the land of snakes.<sup>3</sup> Mayur-varmá is said to have brought with him, or according to other accounts sent for, 5000 Bráhmans from Ahikshetra and established them in his dominions.<sup>4</sup> Traditional details given by Mr. Rice favour the view that these Bráhmans were introduced by sea.<sup>5</sup> They were first distributed in the country along the coast which was divided into sixty-four sections under four centres, Kesargad, Barkur, Mangalor, and Kadaba, each of which was in the hands of a Bráhman governor. From these centres the Bráhmans are said to have spread into southern Tulav and into the Karnátak above the Sahyádris. According to Buchanan's account Mayur-varmá's Bráhmans, like Parashurám's Bráhmans, with whom they are either identified or confused, held the country till they were driven out by a low-caste chief Nanda, a Holayar or Wholliaru. The Bráhmans are said to have been brought back by Nanda's son and to have continued to rule till they were overcome by the Jain family of Gersappa, who rose to power under the Vijayanagarkings (1330-1560).<sup>6</sup> Buchanan also notices a tradition that Mayur-varmá gave his sister in marriage to Lokáditya, chief of Gokarn, and helped him to destroy the Habashika family.<sup>7</sup> Of the fourteen rulers between Mayur-varmá about A.D. 750 and Kirtti-varmá II. in 1068 only the names are known.<sup>8</sup>

The Ráshtrakutas, who about 760 won their way to supreme power in the Karnátak, have been traced back to about A.D. 375. It is not

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### History.

Early Chalukyas,  
560-760.

Second Kaddambas,  
750-1050.

Ráshtrakutas,  
760-973.

<sup>1</sup> The suggestion that Kadamba is a Bráhmanised form of Kurambar receives some support from a statement of Wilson's (Mackenzie Collection, New Edition, 85, 86), that the first Vijayanagar dynasty (1340-1480), who are believed to have been Kadambas, were a Kuruba family.

<sup>2</sup> Fleet, 84; Rice's Mysore, I. 194. Another account places Ahichchhatra on the bank of the river Sindhu (Fleet, 84; compare Indian Antiquary, IX. 252), and according to Buchanan (III. 163) Ahichchhatra was in Telingana. General Cunningham's discovery that Rámnagar is still known as Ahichchhatra (Ancient Geography, I. 359; Gazetteer N.-W.P., V. 817-823), places the position of Ahichchhatra beyond dispute, though, as noted in the text, it seems probable that the Ahikshetra of this tradition is Haiga or North Kánara.

<sup>3</sup> The suggestion that Ahikshetra is a Sanskrit rendering of the Kánarese Haviga or Haiga receives support from the local history of the Honalli monastery of the representative of the Smárt pontiff at Sonda, in which Gokarn is mentioned as in the land of Ahikshetra. See below Places of Interest, Sonda. <sup>4</sup> Buchanan, III. 163.

<sup>5</sup> Mysore, I. 194.

<sup>6</sup> Buchanan, III. 163.

<sup>7</sup> Buchanan, III. 111.

<sup>8</sup> The names are : Mayur-varmá I., Krishna-varmá, Nága-varmá I., Vishnuvarmá, Mriga-varmá, Satya-varmá, Vijaya-varmá, Jaya-varmá I., Nága-varmá II., Shánti-varmá I., Kirtti-varmá I., A'ditya-varmá, Chattaya Chatta or Chattuga, Jayavarmá II. or Jayasimh, Taila I. or Tailapa I., Kirtti-varmá II. or Kirttideva I. (1068-1077). Fleet's Kánarese Dynasties, Table after p. 86.

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Ráshtrakutas,  
760-973.

Chellketans,  
850-950.

certain whether they were northerners or a family of Rattas or Radis, the widespread tribe of Kánárese husbandmen who formerly were the strongest fighting class in the Karnátak and Maisur. This is Dr. Burnell's view.<sup>1</sup> Mr. Fleet seems to incline to a northern origin and to trace the name to *Ráshtrakuta* or *Ráshtrapati*, a title meaning a district-head who is subordinate to some over-lord.<sup>2</sup> The later inscriptions state that the family was of the lunar race and descendants of Yadu. The *Ráshtrakuta* king who overthrew the power of the Chalukyas in the Karnátak was Dantidurga or Danti-varmá II. An inscription of his, dated 753, states that he easily defeated the army of the Konkan and skilfully put to flight the kings of Kánchi and Keral, the Cholas, the Pándyas, Shri-Harsha, and Vajrata. His successor and uncle Krishna I., who continued to press on the defeated Chalukyas, is noticed as establishing himself at the hill or hill-fort of Elápura, which Mr. Fleet inclines to identify with the Kánara town of Yellápura, but which in Professor Bhándárkar's opinion is the great Ellora near Aurangabad.<sup>3</sup> It is said to have had a famous temple of Svayambhu-Shiv, which in Professor Bhándárkar's opinion, is the great Kailás Cave at Ellora. Under the successful *Ráshtrakuta* king, who is known by his title of Amoghavarsha I. (851-877) and who established the *Ráshtrakuta* capital at Málkhed about ninety miles south-east of Sholápura, the Banavási Twelve-thousand, the Belgali Three-hundred, the Kundarage Seventy, the Kundur Five-hundred, and the Parigeri that is the Puligere or Lakshmeshvar Three-hundred were governed as under-lord by one Bankeyarasa of the Chellketan family.<sup>4</sup> Another inscription at Kyásanur near Hángal, mentions the governor of the Banavási province as Shankaraganda also of the Chellketan family. These inscriptions are undated; they probably belong to some time between 860 and 870. Two other inscriptions show that, till about the close of the ninth century, the Chellketan family continued to govern the Banavási province under Amoghavarsha's son and successor Krishna II. who is also called Akálavarsha I. These inscriptions are at Kyásanur near Hángal and at Tálkund in Maisur. The Kyásanur inscription records that Mahásámantádhpati Shankaraganda; probably the Shankarganda who is mentioned as his father's feudatory, was the feudatory of Akálavarsha I. and governed the Banavási province under him. The Tálkund inscription, the date of which is illegible in the photograph, mentions the same Shankarganda as the feudatory of Akálavarsha I. in charge of the Banavási province. A third inscription at Ádur near Hángal, dated 904—(S. 826 *Raktákshi Samvatsar*), mentions under Akálavarsha I. some other Mahásámanta of the Chellketan family whose name is doubtful, as governing the Banavási twelve

<sup>1</sup> South Indian Paleography, p. x.

<sup>2</sup> Fleet's Kanarese Dynasties, 32.

<sup>3</sup> Indian Antiquary, XII. August number. In the September number Mr. Fleet accepts Professor Bhándárkar's interpretation.

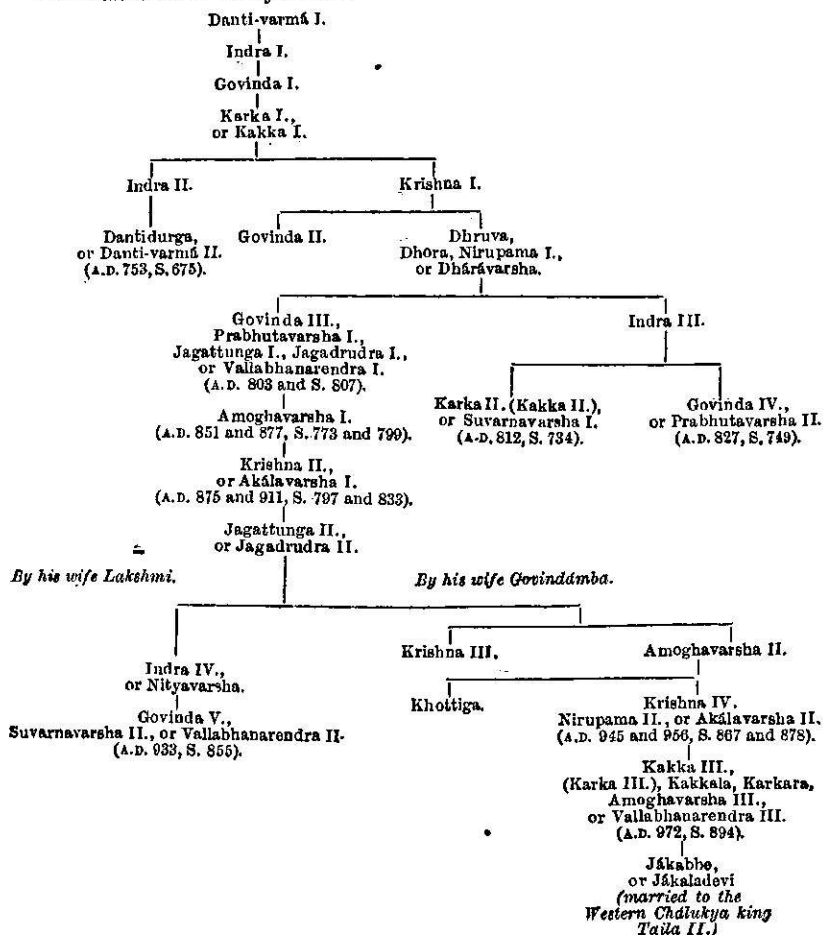
Buchanan (Mysore, III. 215) records from Sonda an inscription found at a Jain monastery, dated 804 (S. 727) in which Chámunda Rája, who is styled chief of all the kings of the south, mentions advantages gained by his ancestors Sadáshiv and Ballál over the followers of Buddha. There is apparently some mistake in the reading either of the date or of the name of the king.

<sup>4</sup> Fleet's Kanarese Dynasties, 33.

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History.Second Chálukyas,  
973-1192.

thousand.<sup>1</sup> This same family with the title of Mahásámanta, in the person of Kali-vitta, had the government of the Banavási province in 945, during the reign of the Ráshtrakuta Krishna IV.<sup>2</sup>

In 973 under Krishna's son Kakka or Karka III., the power of the Ráshtrakutas was overthrown by Taila II., the founder of the second dynasty of Chálukyas. These revived Chálukyas changed the family-name from Chálukya to Chálukya, a change which according to Mr. Fleet shows that they were not the direct descendants of the original family. Taila seems to have established his power over as much of Kánara as was formerly under the Ráshtrakutas. At the close of the tenth century the Banavási province is mentioned as governed by Taila's under-lord Bhimarasa, who was called Tailapana-Ankakára or Tailapa's champion. Under the revived Chálukyas the

<sup>1</sup> Fleet's Kánarase Dynasties, 35, 36.<sup>2</sup> The Ráshtrakuta family-tree is :

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Second Chálukyas,  
973-1192.

Kánara uplands, most of which were included in the Banavási Twelve-thousand, formed part of the Kuntala country, the centre or head-quarters of Chálukya power.<sup>1</sup> The Kánara lowlands, or at least the part of them called the Hayve Five-hundred, the territory between Hángal Banavási Balagámve and the coast, corresponding to the Ankola, Kumta, and Honávar sub-divisions, were considered one of the Konkanas. In 1005, under Taila's son and successor Satyáshraya II., Bhimarāja, Taila's champion, was still governing Banavási and the neighbouring districts of Kisukad and Sántalige. During the next twenty years (1000-1020) the Chálukyan power was well upheld by Vikramáditya V. (1008-1018), and, under his successors Akkádevi and Jayasimh III. (1018-1042) it was extended by the conquest of the seven Konkanas (1024). The under-lords at Banavási seem to have been changed. In 1019 from Balagámve or Balipura<sup>2</sup> in Maisur, Kúndamarasa, also called Sattigana-chatta, with the title of Mahámandaleshvar and of the family of the Kádambas of Banavási and Hángal, was governing the Banavási Twelve-thousand, the Sántelige Thousand, and the Hayve Five-hundred to the borders of the western ocean. In 1034 and 1038 mention is made of Mayura-varmá II. of the Kádambas of Banavási, with the title of Mahámandaleshvar, governing the Hángal Five-hundred. In 1039 Vinayáditya, the founder of the Hoysala dynasty, as Máhamandaleshvar of Vikramáditya VI., governed the South Konkana apparently including the North Kánara coast.<sup>3</sup> Under Jayasimh's son and successor Someshvar I. (1042-1068). Chálukyan power was further extended to the east and the north, and their capital was established at Kalyán about forty miles north of Gulbarga, and the city was so beautified that according to their own account it surpassed in splendour all other cities of the earth. In upland Kánara



Hoysalas,  
1039.

<sup>1</sup> The chief divisions of Kuntala were, the Banavási Twelve-thousand, the Pánungál Five-hundred, the Puligere Three-hundred, the Belvola Three-hundred, the Kúndi Three-thousand, the Toragale Six-thousand, the Kelavádi Three-hundred, the Kisukád Seventy, the Bágadage Seventy, and the Taddevádi Thousand. Fleet, 42.

<sup>2</sup> Fleet's Kánarese Dynasties, 44. Balipura, more commonly written Balligáve or Balligámve, is about twenty miles south-east of Banavási. In the twelfth century it was so old as to be styled the mother of cities, the capital of ancient cities. Rice's Mysore, II. 368. It abounds in inscriptions and has Bráhmānic temples which for taste and finish are not surpassed in Maisur. According to Buchanan (Mysore, III. 250) the Banavási Kádambas had their capital for a time at Chandraguti hill about ten miles south-west and twenty miles west of Balligáve. Compare Rice's Mysore, II. 369.

<sup>3</sup> The Hoysalas, who are best known as the Hoysalas of Dvárāsamudra in Maisur, ruled from about 1039 to 1312. Their name is also written Hoysana, Poysala, and Poysána. They belong to the lineage of Yadu and seem to be connected with the Yádavs of Devgiri (1189-1312) as they both have the family titles of Yádava-naráyana and of Dvárāvati-Puravarádhishvar, supreme lords of Dvárāvati the best of cities, apparently Dvárāsamudra, the modern Halebid in Maisur. Vinayáditya (1039) was the first of the family to secure any considerable share of power. The two chief men of the family were Vishnuvardhana from about 1117 to 1138 who was independent except in name, and Ballála II. (1192-1211) who overthrew the Kalachurya successors of the Chálukyas and also defeated the Yádavs of Devgiri. His son Narsimh II. (1233) was defeated by the Yádavs, and his great-grandson Ballála III. by Ala-ud-din's general Malek Káfur in 1310. They sustained a second and final defeat from a general of Muhammad Tughlik's in 1327. The following are the successions: Vinayáditya (1047-1076), Ereyanga, Ballála I. (1103), Vishnuvardhana (1117-1137), Narsimh I., Ballála II. (1191-1211), Narsimh II. (1223), Someshvar (1252), Narsimh III. (1254-1286), and Ballála III. (1310). Fleet's Kánarese Dynasties, 64; compare Wilson's Mackenzie Collection, New Edition, 64.

their authority was well maintained. In 1045, from his capital at Balagámve, Harikesari, with the title of Mahámandaleshvar, was governing the Banavási Twelve-thousand.<sup>1</sup> In 1053 Someshvar's chief queen Mailaldevi, of the Ganga family, was entrusted with the government of the Banavási Twelve-thousand, and she seems to have continued to govern it till 1055 under the name of her son Vikrama afterwards Vikramáditya VI. (1073-1126) and with the help of Harikesari of the Banavási Kádambas. In 1068 the Banavási Twelve-thousand was under the management of the Mahámandaleshvar Kirtti-varmá II. of the Banavási and Hángal Kádambas. The Banavási Kádambas at this time and on till the beginning of the thirteenth century held an important position. They were entitled to have the musical instrument called *permatti* played in front of them, to carry the banner of a monkey or of the monkey-god, and to use the signet of the lion. Their family god was Vishnu under the name of Madhukeshvar of Jayantipura or Banavási. One of their family titles was *Banavási-puravarádhishvara* or Supreme lord of Banavási the best of cities. Kirtti-varmá was succeeded by his uncle Shánti-varmá II., and he by his son, grandsons, and great-grandson till 1203.<sup>2</sup>

In 1075, during the rule of Someshvara's son and successor Someshvara II. (1069-1075), who was an unimportant king, Udayáditya of the Ganga family, who had fought with success against the Chera, Chola, Pándya, and Pallava kings, was governing Banavási and the neighbouring districts. Under Someshvar II.'s successor, the great Vikramáditya VI. (1073-1126) who usurped his brother's authority, Banavási played an important part. It was apparently as governor of Banavási that, while still young, Vikramáditya established his fame and popularity, commanding many successful expeditions, defeating the Cholas and plundering Kánci, lending help to the king of Málava, attacking the king of Simhala or Ceylon, destroying the sandalwood of the Malaya hills, slaying the king of Kerala, and conquering the cities of Gángakunda, Vengi, and Chakrakota. He seems at first to have thought of establishing himself in independence at Banavási, and it was probably with the object of strengthening his power in that neighbourhood that he gave his daughter Mailaldevi in marriage to Jayakeshi II. of the Goa Kádambas. After deposing his brother Someshvar II. (1073), Vikramáditya gave up the idea of making Banavási a separate capital. Still Banavási continued to be the head of one of his most important provinces. The Banavási command was always held by one of his chief feudatories. In 1076 it was governed by the Mahámandaleshvar Kirtti-varmá II.

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Second Chálukyas,  
973-1192.

Kádambas,  
1050-1200.

<sup>1</sup> According to an inscription published in the Asiatic Researches, IV. 433, about the middle of the eleventh century, Shri Dev Pála of Kausamba on the Brahmaputra travelled on a pilgrimage from the source of the Ganges to Gokarn on the ocean and overran all the kingdoms on the way. Bird's *Mirát-i-Ahmadi*, 55.

<sup>2</sup> The details are, Taila II. (1099-1135), his sons Mayur-varmá III. (1131) and Mallikárijuna I. (1135), and their nephew Kámdév (1181-1203). Fleet, 86. Buchanan (Mysore, III. 233) records a later inscription dated 1207 (S. 1130) from Hángal in Dhárwar. Wilson (Mackenzie Collection, New Edition, 62) notices Kádamba inscriptions at Banavási, Sávanur, and Gokarn in the twelfth, thirteenth, and fourteenth centuries.

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Second Chalukyas,  
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of the Banavási Kádambas and in 1077 by the Mahápradhán and Dandanáyak Barmadev. Between 1079 and 1081, with the title of Yuvaráj or heir-apparent, it seems to have been held by Vikramáditya's half-brother, Jayasimh IV. Jayasimh rose in rebellion. He gained to his side many of the local chieftains, and advanced to the Krishna, where he was defeated and taken prisoner and the rebellion crushed. In 1088 Banavási was governed by the Mahámandaleshvar Shánti-varmá II., also called Sánta or Sántaya, of the Banavási Kádambas, the uncle of Kirtti-varmá II. Between 1100 and 1136 the Banavási Twelve-thousand and the Pánungál or Hángal Five-hundred in Dhárwár were under the Kádamba Taila II. He seems to have made Pánungál or Hángal, which is also called Virátakota and Virátanagara, his head-quarters, as in 1103, the Mahápradhán and Dandanáyak Anantapála and in 1114 the Mahápradhán and Manevergade or chamberlain Govinda were governing at Banavási.<sup>1</sup> At the close of and probably during the greater part of Vikramáditya's reign (1073-1126) the South Konkan and apparently the coast districts of North Kánara were held by his son-in-law the Goa Kádamba Jayakeshi II. Jayakeshi styles himself Konkana-Chakravarti or Emperor of the Konkan. In 1126 he is described as governing the Konkan Nine-hundred, the Palasige Twelve-thousand, the Hayve or Payve Five-hundred, and the Kavaddivp Lac-and-a-quarter.

Hoysalas,  
1117-1137.

During the peaceful reign of Vikramáditya's son and successor Someshvara III. (1126-1138) Tailapa II. continued to govern Banavási and Hángal, his sons Mayur-varmá III. and Mallikárjuna II. being associated with him between 1131 and 1133. About this time the province of Banavási, and apparently the lowland parts of Kánara, were overrun by the Hoysala chief Vishnuvardhana, of whom only two dates are recorded, 1117 and 1137, though he probably continued in power for several years later. Vishnuvardhana, who was the grandson of Vinayáditya the founder of the Hoysala family, made himself independent though he continued to use no higher title than Mahámandaleshvar. He established himself in the territories of the Maisur Gangas. According to one inscription Kánchi or Conjeveram fled before him, Kongu was shaken to its foundations, Virátkot or Hángal in Dhárwár cried out, Koyatur probably Coimbatour was destroyed, Chakra-kota made way for him, and the Konkanas threw down their arms and fled into the sea. His head-quarters were at Belúr or Belápur in Maisur. He is said to have taken Banavási and Hángal from Tailap II. the Kádamba. He did not hold the Banavási districts for any length of time, and it is doubtful whether he ever held the North Kánara coast. One inscription gives him Hayve or Haiga, but according to another his western boundary was the Bárakanur pass to the Konkan. The most important fact in Vishnuvardhana's reign was his conversion from

<sup>1</sup> Buchanan (Mysore, III. 302) records from Kudali in Maisur a copper-plate, dated A.D. 1120 (S. 1043), in the reign of Purandara Rája, a Kádamba of Banavási. This chief has not been identified. The date falls within the time of Taila II.



Jainism to Vaishnavism. He is said to have become the patron of, the great Vaishnav reformer Rāmānuj and to have treated the Jains with great cruelty, a persecution from which, except in the coast districts of South Kānara, they seem never to have recovered. His coast capital is said to have been at Barkar about forty miles south of Bhatkal,<sup>1</sup> but his change of religion from Jainism to Vaishnavism greatly lessened his power in Tulav or South Kānara.<sup>2</sup> Someshvara III. was succeeded by his eldest son with the title of Jagadekamalla II. (1138-1150). Under this king the rule of the Chālukyas was maintained, though in the south it suffered from the attacks both of Vishnuvardhana and of the Goa Kādambas. Towards the close of his reign (1148) Jagadekamalla, whose chief capital was Kalyān, formed a provincial capital at Kadalipura, the Sanskrit translation of Bālehali the village of plantains, in the Hāngal sub-division of Dhārwar. In 1143 the Banavāsi Twelve-thousand was governed by the Dandanāyaka Bommanayya and in 1144 by Mallikārjuna I. the son of Taila the Kādamba. Jagadekamalla in 1150 was succeeded by his younger brother Taila III., who about 1161 lost his power, partly owing to a defeat by an eastern king of the Kākātya family,<sup>3</sup> and partly to the revolt of his chief commander Bijjala of the Kalachuri family. Taila did not long survive his overthrow; he was dead in 1162. In 1152 the Banavāsi Twelve-thousand was governed by Dandanāyaka Mahādeva, and at the time of Taila's overthrow (1162) by the Dandanāyaka Barmarasa.<sup>4</sup>

After 1161, Bijjala, the Kalachuri, thoroughly established his power in the Chālukya dominions. Inscriptions of his occur near Banavāsi both at Balagāmve in Maisur and at Annigri in Dhārwar, which for a time was his capital. In 1161 the Dandanāyaka Barmarasa was his under-lord at Banavāsi, and in 1163 Kāsapayyanāyaka was governor of the Banavāsi Twelve-thousand. Bijjala lost his life owing to the revolution caused by the rise of the Lingāyat faith.

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Second Chālukyas,  
973-1192.

Kalachuris,  
1160.

<sup>1</sup> Buchanan's Mysore, III. 113. Wilson's Mackenzie Collection, New Edition, 65.

<sup>2</sup> Mysore, III. 113.

<sup>3</sup> The Kākātys or Telinga kings of Varāngal (1070-1320) are said to have at one time held the Kānara coast. Wilson's Mackenzie Collection, New Edition, 62, 73, 74.

<sup>4</sup> The Kalachuris or Kalachuryas have the title of *Kālanjara-puravarādhiśvara*, that is Supreme lord of Kālanjara the best of cities. The original stock therefore started from that city, now the hill-fort of Kālanjar in Bundelkhand. An account published by General Cunningham (Arch. Report, IX. 54) shows that in the ninth, tenth, and eleventh centuries a powerful branch of the family held Bundelkhand which was also called Chedi. This family seem from their era, which is called either the Kalachuri or the Chedi era, to date from as early as A.D. 249. Their capital was at Tripura, now Tevar, about six miles west of Jabalpur. Members of this Tripura family of Kalachuryas several times intermarried with the Rāshtrakutas and Western Chālukyas. Another branch of the tribe in the sixth century had a kingdom in the Konkan, from which they were driven by the early Chālukya Mangalish, uncle of Pulikeshi II. (610-634). The Kalachuryas call themselves Haihayas and claim descent from Yādu through Kārtavīrya or Sahasrabāhu-Arjuna. There was another branch of Haihayas whom the Western Chālukya Vinayāditya (680-696) conquered, and one of whose family was the wife of Vinayāditya's grandson, Vikramāditya (733-747). The Haihayas seem originally to have been a foreign race. They are classed with Shakas, Yavanas, Kāmbojas, Pāradas, and Pallavas, and when overthrown by the mythical king Sagara, are said to have been forced to wear their hair after a particular fashion. Rice's Mysore, I. 179; Indian Antiquary, IV. 166.

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## History.

Kalachuris,  
1160.

The founder of this new sect was Basava, the son of an Árādhyā or Shaiv Bráhmān who was born either at Bágevádi or in the neighbouring village of Ingleshvar in Kaládgi. Basava rose to power at Kalyán by marrying the daughter of the minister and by giving his beautiful sister in marriage to Bijjala. Soon after his sister's marriage Basava succeeded to the post of minister, and after securing his power by filling all subordinate offices with his adherents, he started his new sect, which, in the first instance, is said to have done away with distinctions of caste and the observance of ceremonial impurity. His followers were known by carrying a movable *ling* which they wore round the neck, instead of, like the Árādhyā Bráhmāns, on the upper arm. Bijjala, distrusting the spread of Basava's power, tried to seize him. Basava escaped and defeated first a party sent after him, and afterwards the main army under Bijjala. He brought Bijjala back with him to Kalyán, and, according to the Jain account, caused him to be assassinated about 1167.<sup>1</sup> Then, fearing the wrath of Bijjala's son Ráya Murári Sovi or Someshvar, Basava fled west to Kánarā and sought refuge in the town of Vrishabhapura, also called Ulvi, at the crest of the Sahyádris fourteen miles west of Yellápur. Ráya Murári pursued and laid siege to the town, and Basava in despair leaped into a well and was killed.<sup>2</sup> After Basava's defeat Someshvar established his power over the parts of Maisur and of Dhárwār in the neighbourhood of Banavási, where in 1168 Dandanáyaka Keshav or Kesimayya and in 1174 the Mahámandaleshvar Vyayapándya were his governors. About 1175 Someshvar was succeeded by his brothers A'havamalla and Singhana, who seem to have shared the government. In 1179 the Mahápradhán and Dandanáyak Keshiráj was governing the Banavási province, and there are grants in the Dhárwār and Maisur neighbourhood of that year and of 1180. Shortly after this, about 1182, with the help of Dandanáyaka Barmarasa, apparently the man who had been governor of Banavási on Taila's overthrow in 1161, Someshvar IV., son of Taila, established himself in the neighbourhood of Banavási and made Annigeri in Dhárwār the capital of an independent state. Barmarasa was dignified with the title of Chálukya-rájya-pratisthápaka, that is Establisher of Chálukyan sovereignty. In or soon after 1183 the portions of the Chálukyan territories which remained to the Kalachuryas were wrested from them by the Hoysalas of Dvārasamudra under Ballála or Virá-Ballála. In 1184 Barmarasa is mentioned as governing at the capital of Annigeri and the Mahámandaleshvar Kámadev of the Kádamba family as governing Banavási, Hángal, and Puligere. In the early years of his rule Kámadev was successful. He conquered the countries of Male, Tulu, the Konkanas, and the Sahyádris, and gained for himself the title of Tailamana-Ankakára or Tailama's champion. He was attacked by the Hoysala Virá-

<sup>1</sup> Rice, I. 211.<sup>2</sup> The Lingáyats deny the truth of this story, and say that Basava was absorbed into a *ling* in the temple of Sangameshvar at the meeting of the Krishna and the Malprabha.

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## History.

Hoysalas,  
1192-1216.

Ballála (1192-1211) about 1192 and Banavási was taken. In 1196 Ballála advanced against Hángal. He was at first repulsed, but in a second attack the Kádambas were defeated and their general Sohani was slain. Kámadev struggled on till about 1202.<sup>1</sup>

Vira-Ballála was the grandson of Vishnuvardhana, who, about fifty years before, had for a short time overrun the Kádambá province of Banavási. He was also known as Giridurgamalla or the Conqueror of Hill-Forts, and was the first of the Hoysala family who assumed kingly titles. His inscriptions are found at Balagámve, Hángal, Annigeri, and other places near Banavási. Besides overcoming the Kalachuris he defeated, with the loss of its commander, an army sent against him by Bhíllama (1188-1193) the founder of the Yádav dynasty of Devgiri or Daulatabad in the North Deccan (1188-1312). He also defeated the Chola and Pándya kings, took Uchchangí part of the Konkan, and the provinces of Banavási and Pánungal or Hángal. In 1192 he had an officer with the title of Mahápradhán or Dandanáyak, Ereyana or Eraga by name, governing the Banavási Twelve-thousand and the Sántalige Thousand. He did not subdue the Kádamba ruler of Hángal until after 1196. In 1203 his Dandanáyak Kamathada Mallisetti was governing the Sántalige Seventy and the Nágarakhanda-Seventy in the Banavási country. He had local capitals at Lakkundi and Annigeri in Dhárwár. About 1216 Ballála II. seems to have been defeated by the Devgiri Yádav king Singhana II. (1209-1247). Ballála seems to have been driven to the south of the Tungabhadra, and neither in his reign which lasted till 1233, nor in his son Narasimh II.'s reign which lasted till 1249, nor during the reign of his successor Someshvar (1249-1268), is any attempt to recover their lost power in the Karnátak recorded. In 1277 Someshvar's successor Narasimh III. (1268-1308) tried to take Banavási, but the attempt was defeated by the Yádav general Saliva Tikkama, who is called the establisher of the Kádamba kings and the overthrower of the Hoysala kings. After this defeat no further notice of the Hoysalas occurs till Ballála III.'s destruction by Malik Káfur and Khwája Háji, the generals of Alá-ud-dín Khilji of Delhi in 1312.<sup>2</sup>

Though the inscriptions acknowledge no connection, two of their titles, Yádav-Náráyan and Dváravati-Puravarádhishvar, seem

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<sup>1</sup> According to Wilson (Mackenzie Collection, 66) under Vira-Ballála and Vira Narasimh, Ballála power extended over the Karnátak and the whole of Kánara. Buchanan (III. 216) records from a Jain monastery in Sonda an inscription, dated 1198 (S. 1121), in which Sadáshiv Rája of Sudhpura, that is Sonda, who mentions no superior but takes no very high titles, praises his Teacher Shri Madabínava Butta Kalanka, who is said to have bestowed prosperity on the Ballála Rája.

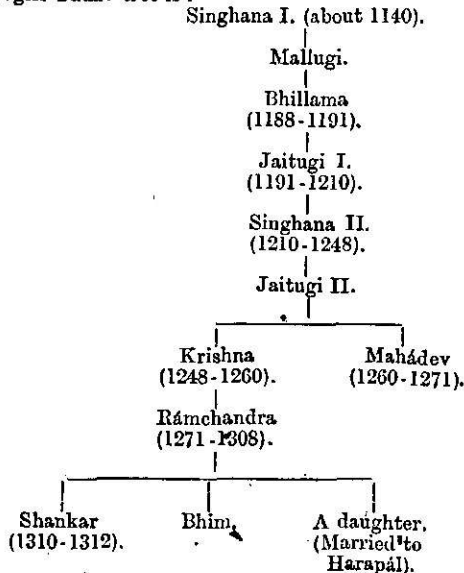
<sup>2</sup> Malik Káfur laid waste the Hoysala kingdom, defeated and captured Ballála III., and took and sacked his capital Dvárásamudra. The Hoysalas never recovered this defeat. Ballála III. was set free and continued to rule for a time at Belápura. But the kingdom was finally annexed to the Muhammadan empire by Muhammad Tughlik (1325-1351) in 1327. The Hoysalas then retired to Tonnur near Seringápatam and continued to exercise some sort of authority for fifty, or according to Bishop Caldwell (Tinnevely, 44) for sixty years longer. The Hoysalas have the special interest that when they were overthrown by Malik Káfur, they were building the wonderfully rich and elaborately ornamented temples, which are now the well known ruins of Halebid. Compare Rice's Mysore, I. 219.

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to show that the Yádavs of Devgiri, who, early in the thirteenth century, drove the Hoysalas out of the Karnátaḥ, were of the same stock as the Hoysalas. As far as present knowledge goes the Devgiri Yádavs ruled first at Tenevalage, where in 1189 Bhillama (1188-1193) was the chief of a considerable territory. It was in his reign that about 1192 the Hoysala king Ballála defeated the Yádavs at Lakkundi in Dhárwár. For some years (1187) before this defeat the Yádavs had a viceroy whose capital was at Annigeri in Dhárwár, and other inscriptions show that at this time he held Kaládgi. One of Bhillama's inscriptions mentions his grandfather Singhana I. as the founder of the house, and records that he subdued the king of the Karnátaḥ, probably some success against the Hoysala king Vishnuvardhana (1137). Of Singhana's son Mallugi, who was the father of Bhillama, nothing but the name is recorded.<sup>1</sup> Bhillama's son Jaitugi I. (1192-1209), who, as commander of his father's army was defeated at Lakkundi in Dhárwár about 1192, does not seem to have attempted to restore Yádav power in the Karnátaḥ. His capital seems to have been at Vijayápura or Bijápur in North Kaládgi, afterwards (1490-1686) the seat of the famous Adil Sháh dynasty. Jaitugi's son Singhana II. (1209-1247) greatly extended Yádav power. He moved his capital north to Devgiri, and at the same time brought much of the Karnátaḥ under his rule. Among other kings he claims to have defeated Ballála or the Hoysalas. In 1216 he had a manager of customs, the Mahápradhán Hemmayyanáyaka, in the Banavási country, and in 1219 the whole of the Banavási Twelve-thousand was under him. The Kádambas seem to have aided the Yádavs against their enemies the Hoysalas, as from 1215 to 1251 Vira Mallideva or Mallikárjuna II. continued in the apparently independent command of the Banavási

<sup>1</sup> The Devgiri Yádav tree is :



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Twelve-thousand and the Pánungal or Hángal Five-hundred. At the close of Singhana's reign (1247) his viceroy Báchirája, with the titles of Mahápradhán and Senápati, was governing the Karnátak and other countries from Lakshmeshvar or Pulikaranagara in Dhárwár. Inscriptions show that his territories included Balagámve, Ánivatti, and Yalavál. Singhana was succeeded by his grandson Krishna (1248-1260), whose father Jaitugi II. apparently died during Singhana's lifetime. Krishna, who is also named Kanhara, Kanhára, Kandhara, and Kandhára, ruled at Devgiri. In 1253 the south of his dominions was under Chaundarája, the son of the general Vichan who is recorded as the conqueror of the Rattas, Kadambas, Pándyas, and Hoysalas. Krishna was succeeded by his brother Mahádev, also called Uragasárvabhauma. He reigned for about ten years (1260-1270), and seems to have maintained his power in Banavási and the neighbourhood. In 1271 Rámachandra or Rámadev, the son of Krishna, wrested the kingdom from Amana, Mahádev's son. His inscriptions occur in several places in Dhárwár and in Balagámve, Harihar, and Dávangere in Maisur. In 1277 he had a contest with the Hoysalas, who seem to have made an attempt to restore their power in the neighbourhood of Banavási. Rámchandra is described as seizing the goddess of the sovereignty of the Hoysala kings, and his viceroy the Mahámandaleshvar Saliwa-Tikkama is (1277) called the establisher of the Kádamba kings and the overthrower of the Hoysala kings. Rámchandra's power probably extended over the whole of North Kánara. In 1297, in a manuscript written at Suvarnagiri in the Konkan, probably Suvarndurg in North Ratnágiri, he is styled Emperor or Chakravarti and deserved the title as his rule was acknowledged over the whole of the Deccan, the Konkan, and the Karnátak. Three years before this his power had been broken by Alá-ud-din Khilji, who in 1294, coming by forced marches from Karrah-Mánikpur on the Ganges, surprised Rámchandra or Rámadev as he is called by Ferishta at Devgiri, took the city, and forced Rámadev to pay tribute and acknowledge the supremacy of the Khilji Emperors of Delhi.<sup>1</sup> Between 1295 and 1306 the Yádavs were not again molested and seem to have maintained their supremacy in the south. In 1306 Alá-ud-din sent another expedition, under Malik Káfur, against the Yádavs and subdued a great part of the Marátha country. Rámchandra submitted and was continued in power till his death in 1310. He was succeeded by his son Shankar. In the same year (1310) Alá-ud-din again sent Malik Káfur and Khwája Háji with a large army into the Deccan. Shankar was ill-affected to the Musalmáns, but did not venture to oppose them, and Malik Káfur leaving a force to watch Shankar pressed south and conquered Ballála III. the Hoysala ruler of Dvárasamudra. He returned to Delhi in 1311. Next year, as Shankar withheld his tribute, Malik Káfur returned to the Deccan, seized Shankar and put him to death, and, laying waste Maháráshtra

<sup>1</sup> According to Ferishta (Briggs, I. 310), Rámadev had to buy peace at the cost of 600 *mans* of pearls and 2 *mans* of diamonds, rubies, emeralds, and sapphires, 1000 *mans* of silver, and 4000 pieces of silk, besides a long list of other precious commodities to which, he says, reason forbids us to give credit.

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and the Karnátak from Cheul and Dábhól on the coast of Kolába and Ratnágiri to Mudgal and Raíchur, took up his residence in Devgiri and realized the tribute from the princes of Telingana and the Karnátak.<sup>1</sup> Taking advantage of the disturbances at Delhi, which followed the death of Alá-ud-din Khilji (1297-1317), Harapál or Haripál, Rámchandra's son-in-law, drove out many of the Muhammadan garrisons and established his power over portions of the former territories of Devgiri. In 1318, Mubárik, the third son of Alá-ud-din who had established himself on the Delhi throne, marched against Harapál, caught him, flayed him alive, and set his head over the gate of Devgiri. Though in the Marátha country some branches of the family continued to hold positions of local importance and respect, the Devgiri Yádavs never again rose to power. In 1338 Muhammad Tughlik (1325-1351), struck with its central position and the strength of its fort, made Devgiri his capital and changed its name to Daulatabad or the City of Wealth. Three attempts to force the people of Delhi to settle at Daulatabad failed, and a few years later (1250) the Deccan passed out of Muhammad's hands and formed the territory of the Bahmanis (1250-1490), who soon established their power over the Deccan. With the Karnátak, at least with the parts as far west as the Kánara frontier, the Bahmanis had little connection, as those districts already acknowledged the over-lordship of the powerful dynasty of Hindu kings of Vijayanagar about thirty-six miles north-west of Bellári.

In the absence of evidence as to whether the Yádavs held the coast of Kánara in the thirteenth century, the account of a sea invasion of the Kánara coast is of interest. About 1252 the nephew of the Pándyan prince of Madura is said to have brought a sea force against Kánara, reduced the whole coast to his power, and introduced an addition of ten per cent in the land assessment.<sup>2</sup>

The wealth and strength of the Yádavs on the north and the wealth of the Hoysala Ballálas on the south, and the rich temples in Maisúr and in Dhárwár which belong to about the thirteenth century make it probable that Kánara shared in the prosperity which the Venetian traveller Marco Polo describes as marking Malabár about 1290. It was rich in pepper, ginger, cinnamon, turbit, and Indian nuts, and had also a manufacture of delicate and beautiful cloth.—Ships came from many quarters, from the great province of Manzi in South China, and from Aden and Alexandria, but the China trade was ten times as important as the trade with the Red Sea. The China ships brought copper, silk and gold cloth, sandals, gold, silver, cloves and spikenard, and carried

<sup>1</sup> In his account of Malik Káfar's conquest of Dvárasamudra, Ferishta (Briggs, III. 373-374) notices that the Musalmán army passed to the coast and built a small mosque there. He adds, the mosque remains entire in our days (1630) at Set Band Rámeshvar. Colonel Briggs adds, this point must be Rama's Cape in Kánara, south of Goa, and not Rámeshvar at Adam's Bridge. But it appears from Amir Khusru's (1325) *Tárikh-i-Alái* (Elliot and Dowson, III. 90, 92) that Malik Káfur passed south to Madura and did not visit the coast of Kánara.

<sup>2</sup> Elphinstone's History, 238-240; Wilson's Mackenzie Collection, xvi.; Wilks' South of India, I. 152. This reference seems doubtful as according to Bishop Caldwell (Tinnevely Manual, 42) Pándya power decayed in the twelfth century.